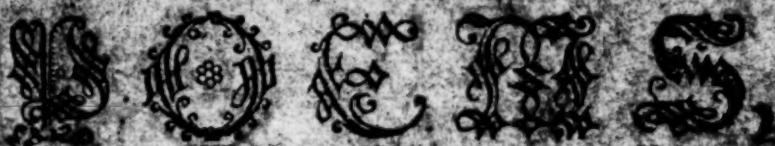


Spring Flowers,

O R



Treating

1. On passing Pleasure.
2. Concerning the blessed DEITY.
3. On the Creation.
4. On Man in Paradise, &c.

Being

The P U E R I L I A of
JOSEPH BELL Printer.

*My Love to all Men blooms like Flow'rs,
Refresh'd in May with Morning Show'rs;
I move with them here in my Sphere;
I sing, let them do so, or hear.*

EDINBURGH

Printed by Joseph Bell, and sold at the Printing-house in Craig's Close, North Side of the Street, opposite to the Cross, and in the Book sellers Shops in Town; also sold by Patrick Bell at his Lodgings in Perth, and by David Bell at his House in Lednock in the Parish of Methuen. 1731.

(Price 6 pence)

The following is a list of the
 names of the persons who have
 been appointed to the various
 offices of the Society for the
 Propagation of the Gospel in
 Foreign Parts, since the year
 1700, to the present time.
 The names are arranged in
 alphabetical order, and are
 given in full, with the names
 of the churches to which they
 are attached. The names of the
 churches are given in full, and
 are arranged in alphabetical order.
 The names of the persons are
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P O E M I.

On passing Pleasure.

OLD Winter's past, the Birds
now sing,
The Trees they bud, the Grass
doth spring;

The Vallies, which long cloth'd have been
With Snow, are cloth'd in Mantles green;

The Earth's so well refresh'd with Show'rs,
'Tis cover'd o'er with ruddy Flow'rs:

The Gardens now are covered
With fragrant Flow'rs and Roses red

Of many Kinds, and ev'ry Bed
With Nature's Brav'ries now is clad;

Where

Where ever I can take a View
 Of thee, *Tellus*, thy Beauty's new,
 (I don't despise the *sylvian* Groves;
 Where th' Elder, Ash, and Fir-tree grows,
 The River Banks and *sunny* Braes,
 Where I was wont to take mine Ease,
 Where I, among the Nuts, and Sloes,
 And Brambles, have spent many Days ;

The *glassy* Fountains, pure and clear,
 More pleasant were to me than Beer,
 Or Ale, or Wine with which I cheer
 Mine Heart within this City here)

The Sun with *Garments* beautifies
 Thine Hills, where I now fix mine Eyes.

I spread my Thoughts among the Skies :

The Firmament appears in Hue
 Like Crystal clear, like Marble blue ;
 Bright *Phæbus* with his Rays doth shine,
Diana likewise in her Clime,
 With *Venus* and her Nymphs combine,
 He in the Day, she in the Night,
 These banish Darknes from our Sight.

Aurora,

on passing Pleasure.

Aurora, call'd the Morning gay,
Drives off the Night, begins the Day:

The Shadows from the Mountains fly,
I bright Light in the Vallies spy:

☞ There *splendid Sol*, with golden Rays,
His comely Countenance displays,

He mounts his Chariot, and flies
Most swiftly thro' the azure Skies,

He, o'er the tow'ring Hills, his Beams
Sends down among the Fountains Streams,

So, stormy *Hyems* being past,
No Snow, no Rain, nor any Blast,

The Air being temperate and kind,
From Cares resolving to ease my Mind,

I to the Fields for Pleasure pass,
I look to th' Flow'rs, I trample the Grass,

I view the pleasant Primrose there ☞ ☼
And yonder ☞ grows the Lily fair; ☼

The comely Daffodil's here ☞ ☼ set,
And there springs up the Violet ☞ ☼

Mine Heart rejoyceth now to see
The Glories that in Nature be;

The

6 *Poem on passing Pleasure.*

The Bulls, the Goats, the martial Rams,
The Conies and the tender Lambs,
Their comely Gestures now invite
Mine Eyes, and do my Heart delight:
The prancing Horses in the Fields
Their Company now Comfort yields
To me. For my Companions I
Choose Beaus and Nymphs continually;
With them, in Mirth, I spend the Day.
The Pleasure of Life slips soon away:
But mayn't I with ev'ry Creature
Freely take my Turn on Nature?

Mine Heart within my Breast takes Fire;
My restless Thoughts, full of Desire,
Are roving, while I know not where
To fix them; for all Pleasures here
I find them flying Vanities:
My Thoughts therefore above the Skies
I dart, and am amaz'd to see
The glorious Creatures there that be;
But I the Creatures will pass by,
And place them on the DEITY.

P O E M



P O E M II.

Concerning the blessed DEITY.

*The true GOD, the BEING of BEINGS,
from Everlasting to Everlasting is still the
same, unchangeable in His BEING,
perfectly blest with the Enjoyment of
Himself, standing in no Need of any cre-
ated BEING; yet, for His Pleasure, all
Things are and were created, by His
Almighty Power, out of nothing, and are
upholden by Him in their BEINGS and
Motions, that they fall not again into
their primitive Chaos.*

FROM Everlasting, wonderful!
a blessed DEITY

In BEING was, still is the same
GOD to Eternity,

The BEING who of BEINGS is,
th' Eternal THREE, yet ONE,
One sacred individual
ESSENCE, He's GOD alone.

All

8 P O E M

All other Gods are but false Gods;
dead Idols no Gods be:

There is but one true GOD alone,
the living GOD is He,

Unchangeable in BEING: He's
GOD self-sufficient,

He's, from and to Eternity,
perfect, omnipotent:

In Glory, Honour, Majesty,
Dominion and Pow'r,

GOD holy, wise, just, good and true
He ever doth endure:

He is the FIRST, He is the LAST:
From Everlasting He

Was still the same, and will remain
the same GOD still to be:

He's GOD, Creator of all Things,
None can with Him compare:

He boundless is and limitless,
He's present ev'ry where:

From Him all other BEINGS have
their BEINGS and Arise,

The independent BEING He's,
GOD self-blessed, alwise.

On the Creation.

All other BEINGS, nothing, void,
confus'd and orderless,
In the Beginning, in themselves,
did stand an Empriness.

P O E M III.

On the Creation.

*In the Beginning the World, with every
Thing therein, was created, by the Al-
mighty Power of G O D, out of nothing:
It took not a BEING of its own accord;
it had not a BEING from Everlasting,
neither will it last an unchangeable
BEING to Eternity: G O D is, but
None else, from Everlasting to Ever-
lasting, the same.*

BEFORE the World its BEING had,
all Things therein did stand
As nothing, void. All Things were made
by the Word, Pow'r, Command
Of Him alone who did exist
from all Eternity,
Blessed with all Perfections,
th' Almighty D E I T Y :

B

The

The World, by his Almighty Pow'r,
to wit, all Things that be
Above, below, and ev'ry Where,
At first created He :

He, for His own Pleasure, made,
in Unity and Love,
The Heavens, Earth, Sun, Moon and Stars,
all in good Order move.

¶ The Angels were His Handy-works,
those mighty Spirits all
By Him created were, and they,
with Love, obey His Call :

They all to Him Attendants are,
they do Him glorify,
As their Reward by Him they live
to Perpetuity :

Sweet Songs, with Gladness, still to sing
in Joy before His Face,
With an harmonious Melody,
in Unity and Peace :

They do, with Pleasure, His Commands ;
for weary they are never,
An honourable Company
rejoycing for ever.

Yet

On the Creation.

II

Yet some prov'd disobedient,
and, by a vain Desire,
They coveted to be like GOD;
He therefore, in His Ire,

Them from His Presence banished,
did them with Fetters bind,
Ev'n Chains of Darkneſs, by His Pow'r,
in Hell to be confin'd.

But thoſe who prov'd obedient,
they will for ever ſing,
In Glory, to th' Almighty GOD,
their Everlaſting KING :

Theſe Angels do, above the Clouds,
their GOD eternally,
Ev'n their CREATOR who them made,
with Praises glorify :

He them upholds, they cannot fall
now from their Bleſſedneſs.
Who can conceive, far leſs expreſs
this State of Happineſs ?

¶ That large Expanſion we ſee
above the Earth to ſtand,
It was, in the Beginning, made
by His Almighty Hand.

The Earth, a Place for human Race,
He also did prepare,
His wondrous Works, and Providence
therein, as much declare.

The Sun in Firmament He set
to give Light at His Pleasure,
The Moon and Stars by Him were made
from Darkneſs Light to ſever.

The Earth's Foundations He laid
th' unſtable Depths among,
The Pillars thereof He made ſtand,
upon the Waters, ſtrong :

The lower Places of the Earth
He gave the Seas unto,
And, at His Pleasure, on the Heights
they ebb and overflow :

The Mountains were by Him brought forth,
the Vallies He did make :
Earth, Water, Fire and Air from Him
did their Beginning take.

The Heav'ns, Earth, Sun, Moon and Stars,
theſe all by Him were made,
Trees, Herbs and Graſs out of the Earth
at His Will flouriſhed :

Ere

Ere ever there was any Seed
sown in the Earth at all,
All Plants He made spring of the Dust,
which we by Names now call:

According to His Pleasure He
made ev'ry Herb to grow,
And yield Seed after its own Kind,
which we now take and sow:

And, after 'tis sown in the Earth,
it up again doth spring
Another Plant, after its Kind,
and Seed again doth bring.

¶ All BEINGS secret and in View
by Him created were,
All Animals upon the Earth,
Fowls flying in the Air:

The various Shapes in Seas that are,
the Leviathan strong,
With other Things, them I'll not name,
that to the Depths belong:

He made all Beasts on Earth, and gave
them Pow'r to multiply,
And fill the Earth, after their Kind,
with Seed abundantly,

Fowls

Fowls of the Air, Fish in the Sea :

He made His Creatures bring
Forth, after their own Kind : He gives
Life unto ev'ry Thing :

Things living here upon the Earth,
Things living in the Sea :

He unto all the Animals
gives Life that living be.

His Creatures he upholds on Life,
He them their Spirits gives :

G O D, from and to Eternity,
their great CREATOR lives.

¶ Moreover, having finished
the whole Creation,

When He had made all Things to go
in their due Motion,

Sun, Moon, Stars, Seas, Earth, Fire and Air
obeying His Command,

At Pleasure making them to go,
and making them to stand :

When He had planted on the Earth
the Trees, and had made spring
All Herbs and Grass, and of their Kind
had quickn'd ev'ry Thing :

When

On the Creation.

15

When He had made all Beasts on Earth,
Fowls in the Air that flie,
Ev'n ev'ry Creature that hath Life,
all Fishes in the Sea :

Then, after these His wondrous Works,
He formed Man of Earth,
But him He made like to Himself,
and gave him Life and Breath,

And over all His other Works
made him the Governour,
He made the fiercest Animals
subject unto his Pow'r :

All Creatures living on the Earth
to Man did Homage do,
He gave them Names, and they to him
respectfully did bow :

Man only was subject to be
to his CREATOR high,
To be obedient to Him,
and live eternally

In Joy, at Freedom, honoured
by G O D's Creation,
G O D loved him: Man then was in
an happy Station.

He

He was upright and innocent,
 and, that he might employ
 Himself, he was to glorify
 his G O D, and Him enjoy.

He had Communion with Him,
 liv'd in His Company.

This was the blessed State of Man
 in his Integrity.

¶ That Man might yet more happy be,
 in this his State of Life,
 His G O D did make an Help for him,
 He gave to him a Wife.

He caus'd the Man to fall asleep,
 and from his Side did take
 A Bone, and thereof, for the Man,
 a Woman He did make;

And blest them both, when He them made,
 and bade them fruitful be,
 And gave Dominion to them
 both over Earth and Sea.

¶ The great C R E A T O R of all Things
 He gave each Thing its Measure,
 And ev'ry Thing a B E I N G has
 according to His Pleasure.

He

He rules in the Heavens high,
and on the Earth below :

The Heavens do Him glorify,
the Earth the same should do.

By Him we live, and move, and we
from Him our BEINGS have,
He made us, and not we our selves,
and first us BEINGS gave.

All BEINGS then, who BEINGS have,
let them continually
The BEING who them BEINGS gave
with Praises glorify.

Tho' GOD in Glory perfect is,
yet, glorify'd to be,
By them who are His Handy-works,
He Pleasure takes, we see :

Therefore, with Adoration,
let all His Creatures give
The Glory to His Name that 's due,
while they in BEINGS live.



P O E M

G



P O E M IV.

On Man in Paradise.

*When G O D had created the World,
 with every Thing therein, He created Man,
 male and female, after His own Image,
 placed him in the Garden of Eden to keep
 and dress it, a Place which we now call
 Paradise, abounding with all Manner of
 Delights, well furnished with every Thing
 that the Man could desire, planted with
 all Kinds of Trees that were pleasant to
 the Eye and good for Food, with the
 Tree of Life in the midst of the Garden,
 also the Tree of the Knowledge of Good
 and Evil, and allowed the Man freely to
 eat, at his Pleasure, of every Tree of the
 Garden, the Tree of the Knowledge of
 Good and Evil only excepted, discharging
 him to eat thereof, and threatening him with
 Death if he should, saying, In the Day
 that thou eatest thereof thou shalt surely
 die; but the Man being left to a free Will,
 either to be obedient to the Command of
 his*

On Man in Paradise. 19

his Creator, and live, or disobey it, and die,
the Serpent, being more subtil than any
Beast of the Field, deceived the Woman;
the Woman she deceived the Man, and
they both did eat of that forbidden Fruit,
and made themselves liable to the Punish-
ment threatned.

✻✻✻ AFTER the World's Creation,
all Things therein being made,
A Man placed in a Garden was,
there to be nourished:

All Comforts there of Life he had,
with Pleasure, Joy and Rest,
Yea, his CREATOR's Company.
Man then was truly blest.

Man harmless and innocent
in Paradise did live:

That pleasant Habitation
his Maker did him give:

No Trouble he had him to afflict,
no Grief him to annoy:

All Creatures to him subject were,
all Things he did enjoy.

His Maker in him Pleasure took;
Man Him to glorify
Was only made, and there to live
blessed eternally.

This Garden richly planted was
with ev'ry pleasant Thing,
With Herbs and Trees still bearing Fruit,
and gayly flourishing.

With Pleasure, Delectation,
at Freedom Man might eat
The Fruit of all these pleasant Trees,
that counted was his Meat :

Only he was discharg'd to eat
of the Fruit of a Tree,
Which planted in that Garden was,
most pleasant there to see,

As he thought, grow, and upon him
was laid this Penalty,
That, if he toucht the Fruit thereof,
to eat, he was to die.

This was the Tree of Knowledge call'd
of Evil and of Good :

The Fruit that grew upon this Tree
was not allow'd for Food.

But

On Man in Paradise. 21

But Man now at his Choice was left
in his Integrity.

If he would but obey, he was
to live eternally

In Joy, at Freedom, honoured,
having Dominion

Over all Creatures then that liv'd
and breath'd the Earth upon.

And, being now in perfect State,
all Pleasures having there,

A meet Help being made for him,
they Male and Female were.

They had no Need of Clothing then
to hide their Nakedness;

GOD their CREATOR clothed them
with Robes of Righteousness:

There was no Need of Ornaments
for them to beautify;

They with the Jewels of Holiness
then shined gloriously.

They, like their Maker, holy were,
they just were and upright:

Both good, and kind, and innocent
in their CREATOR's Sight.

But

But,

But, if Man disobedient
presum'd at all to be,
To take an Apple, or to eat
of the Fruit of this Tree,

He, in that very Moment's Time;
for Death might then prepare,
And likewise lose his Liberties
and all his Comforts there.

The Man was *Adam* call'd by Name;
he to his Wife did give
The Name of *Eve*, together they,
in Pleasures, both did live.

Yet, being both at their Choice left,
in Liberty and Ease,
And having now a Free-will there
to do what did them please,

A *Serpent*, in its Subtilty,
the Woman did deceive,
By telling her they should not die,
but be as *Gods* and live,

Altho', as well as of the rest,
this Fruit they both should take,
That on this Tree of Knowledge grew;
yea, it them wise would make.

On Man in Paradise. 23

The Woman seeing it was good,
appearing to the Eye,
She soon prov'd disobedient,
forgot the Penalty,

And, thinking they would be as *GODS*,
she from the Tree did take
An Apple, and did thereof eat:
Oh sad! a great Mistake.

She gave to *Adam*, he did eat,
and then to Misery,
To Death itself himself he brought
and his Posterity.

Man now, by this Rebellion,
of Life himself depriv'd
And all his Seed, as yet unborn,
to be of him deriv'd.

And, having eaten of this Fruit,
they saw they naked were;
Then, with Fig-leaves that largely grew,
they Aprons did prepare:

In order that they might be hid,
and not ashamed be,
Towards the secret Places in
the Garden they did flee:

And,

The

And, in a sad and woful Case,
they hidden there did ly.

Yet their CREATOR found them out
with His All-seeing Eye :

And, with His Voice, He call'd, and said,
Where art thou, *Adam*, gone ?

Why art thou from my Presence fled ?
what, *Adam*, hast thou done ?

The Man reply'd, I was afraid
when I thy Voice did hear :
I naked was, I hid my self,
ashamed to appear.

What? hast thou eaten of this Fruit,
or hast thou toucht this Tree,
His LORD and Maker to him said,
How camest thou to see ?

The Woman whom thou gavest me,
the Man did Answer make,
She gave me thereof, I did eat :
This was the Man's Mistake.

GOD said to *Eve*, What hast thou done ?
why didst thou touch this Tree ?
Why didst thou take this Fruit, to eat,
since I discharged thee ?

The

On Man in Paradise. 25

The Woman she did Answer make,
The Serpent I believ'd,
It said that I might thereof eat;
the Serpent me deceiv'd.

Then GOD unto the Serpent said,
enflamed in His Wrath,
Since thou hast done this Thing to *Eve*,
thy Meat shall be the Earth :

Above all Cattle curst thou art,
above all Beasts, also
Of Feet deprived thou shalt be,
and on thy Belly go :

Man henceforth likewise unto thee
an Enemy shall be,
I will put Enmity between
the Woman's Seed and thee :

And unto thee thine Head it shall,
by her Seed, bruised be,
And unto him his Heel it shall
be only bruis'd, by thee.

And unto Mother *Eve* He said,
This do to thee will I,
Thy Sorrow and Conception
I'll greatly multiply ;

In Sorrow thou shalt Children bear,
and thy Desire shall be
Unto thy Husband, and he shall
have Rule over thee.

And He to Father *Adam* said,
Because thou heard thy Wife,
To eat, altho' I thee discharg'd,
thou, all Days of thy Life,

Thy Bread, in Sorrow and in Grief,
shalt, with thy Purchase, eat ;
From henceforth likewise of the Field
the Herbs shall be thy Meat :

The Ground is cursed for thy sake,
it Thistles forth shall bring ;
Likewise, instead of Herbs, for thee
shall Briers and Thorns spring :

Thou also to the Earth must go,
I formed thee of Dust :
For Dust thou art, and to the Dust
again return thou must.

And then with *Adam* and with *Eve*
this Method GOD did take,
For them, that they might clothed be,
He Coats of Skins did make :

On Man in Banishment. 27

He them from *Eden's* Garden thrust,
that *pleasant* Place of Rest,
Where they in Company with Him
had formerly been blest ;

To till the Ground, to toyl for Bread,
that they might eat, and live
Till their CREATOR pleas'd should be
the Stroke of Death to give.

Lest Man should take the Tree of Life,
and eat, and live for ever,
He was thrust out of Paradise,
but could return never.

P O E M V.

On Man in Banishment.

NOW *Adam* to the WilderNESS,
with Mother *Eve*, is sent :
Because to their CREATOR they
prov'd disobedient,

They banisht from His Presence are :
For their Rebellion

They wander in the WilderNESS ;
to help them found there's none ;

Their GOD offended at them is;
 to him they're Enemies :
 From former *Pleasures* now they're brought
 to all the Miseries
 Of Life, while they remain on Earth :
 Yea, are eternally,
 Without a Saviour, Captives led;
 by Death, in Hell to ly.
 This is the miserable Case,
 and sad Condition,
 To which all *Adam's* Race are brought
 for his Rebellion.

P O E M VI.

On Man degenerate.

*The Nature of Man, since the Fall, is so
 far degenerate, that he hates what he
 should love, and loves what he should
 hate ; and, being regenerate, or born a-
 gain, hath a continual Warfare with
 his corrupt Nature.*

TH E whole Creation
 Have out of Order gone :
 Since *Adam's* Fall they're all inclin'd
 To Wickedness, they Evil mind :

While

On Man regenerate. 29

While unregenerate
To Good they're reprobate :
They hate the Right, they love the Wrong,
Corrupt they are themselves among,
Proud, disobedient,
Envious, discontent :
They're ruled by their corrupt Nature,
The Devil guides them at his Pleasure.

Man regenerate.

THE new Creation,
A Renovation,
Have Hearts in a great Measure cleans'd,
Have Thoughts and Inclinations chang'd :
They're born from above,
They their CREATOR love :
They do most valiantly endeavour,
Yea, strive against their corrupt Nature :
Their melted Hearts within
Hate Wickedness and Sin :
They hate the Wrong, they love the Right,
GOD's Law's their Comfort and Delight :

They,

They, with Sincerity,
Love Truth and Verity.

G O D's Holy Spirit guides them still,
They know His Motions, do His Will,

He holds them; though they fall,

They never perish shall:

In Truth, by their Devotion,
They do belong to Him alone.

They aim to glorify

Their G O D continually.

Their Minds are still above the Skies,
In Heaven, where their Treasure lies,

They've chosen G O D alone

To be their Portion.

They see all Things below the Skies

To be but flying Vanities.





P O E M VII.

A Saviour sent to redeem lost Man.

Tho' Man at first was created a most glorious Creature, perfectly blest with the Enjoyment of his Creator, having Communion and Fellowship with Him; yet Man, by proving disobedient to his Creator, hath fallen from that happy State of Perfection, and hath rendred himself obnoxious to the Wrath of his Creator, hath made himself liable to all the Miseries and Inconveniences of Life, to Death the threatned Penalty, and to the Torments of Hell after Death: But Freedom from Punishment is proclaimed, and all these Losses are to be repaired by Faith in Jesus Christ, who, being G O D, took upon Him the Nature of Man, came into the World, was born of a Virgin, and, as Man's Surety, answered all the Demands of the Law; yea, he, as Man, died for lost Man, and, by His Death, appeased the Wrath of Man's offended Creator, repaired the Breach of a broken

broken Covenant, and purchased eternal Life, (I say) by His Death, to all them that believe in Him.

✻✻✻ I V E Ear now, fallen *Adam's* Race,
G Take heed to what I here rehearse :

In few Words I will tell to you
 ✻✻✻ Your Duty, and I'll bid adieu.

(*First*, Know the State that you are in,
 Because of *Eve* and *Adam's* Sin,

By which they lost eternally
 Themselves with their Posterity ;

For, being deceiv'd, they did rebel
 'Gainst their CREATOR, and to Hell,

By Death the threatned Penalty,
 They brought themselves deservedly

Without a Saviour : The Case
 Is so with their succeeding Race.)

Good Comfort I have yet to give
 To you, take heed, hear and believe :

GOD's Wisdom hath found out a Way,
 Which shines more clearly now than Day,

His own Eternal Son he gave
 A Ransom fallen Man to save,

Ev'n

Ev'n Christ *to pay that Debt alone*
For Man, which Man could ne'er have done.

When we were all for Prison bound;
GOD's Wisdom then this *Ransom* found

To give for us, that we might be;
If we will but believe, made free:

Christ he hath paid Man's Debt alone;
Which Man himself could ne'er have done;

He loved us when we were lost;
Which Love did Him His Heart's Blood cost.

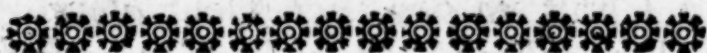
Repent for Sin, Return and live;
Search thro' the Scriptures, and believe
On Jesus Christ, and He'll relieve }

Thy Soul from Death: He satisfy'd
GOD's Justice, for thy Sins He dy'd.

If you obey this Heav'nly Call,
In Hell you never perish shall:

But you shall live eternally
In Glory, and shall glorify

Him who redeem'd thy Soul from Death;
Him who appeas'd th' offended Wrath
Of GOD: But I'll not here express
Man's future State of Blessedness.



P O E M VIII.

The Mortals Song, or Death overcome by doing, dying, and believing on Jesus.

Since Man is mortal on Earth, and seeing his natural Constitution, together with the Example of others daily dropping down to Mortality before him, makes it evident, that he himself must also die; therefore it is his Duty timeously to think upon Death, that he, by the serious Meditation thereof, may be brought to learn how to live so, as that he may die well, that Death may be unto him the Gate to Life eternal.

P A R T I.

 **H** O, listen, Mortals, on the Way
to deep Mortality,
 A Salutation take, I pray,
and learn how to die :

We

The Mortals Song.

35

We see, to our Experience,
Time posting to an End;
In Time let Man give Diligence
both Heart and Life to mend:

The moving Motions of Time
do more the Moments make,
The Moments constantly go on
the Hours from us to take;

The Hours they drive away the Days,
the Days the Months, we see
The Months they do cut short our Years,
until they ended be:

Yea, ev'ry Thing in Motion
is moving to its End;
So Man should, with Devotion,
himself to Him commend

Who is the FIRST, who is the LAST,
who is from Changes free,
Who still exists, still is the same,
the blessed DEITY:

For He is Man's true Happiness,
Man's blessed Portion,
When Things in this Creation
shall vanish and be gone.

PART II.

L O, mortal Man dead in the Dust
 ly down he must at last.
 Man's Days on Earth are Vanity,
 his Years they soon are past.

So soon as Man begins to live,
 begin his Miseries.

Man's Life on Earth but Dying is,
 Before Man lives he dies.

Man springs on Earth like to a Flow'r
 most comely, fair and gay,
 'Appears but for a Moment's Time,
 and fades again away.

Man's fading Beauty's like the Rose,
 or like the Lily fair,
 That up among the Thorns grows,
 whose Comeliness is rare :

It pleasantly is seen to grow,
 it walloweth anon,

Take we another View thereof,
 'tis withered and gone.

Man's

The Mortals Song.

37

Man's Beauty, Youth and blooming Age,
compare them to the Grass,
Spring up, a While look gay, away,
again do quickly pass.

Youth soon is gone, old Age draws on,
Man's Time most swiftly flies,
The lasting Night of Death comes on,
and closly shuts his Eyes :

Man dies, all earthly Comforts leaves,
he, with himself, may say,
(Both few and ill the Days of Man
do quickly pass away)

Tho' I be young, old Age will come
before I understand,
My Years they spend, my Time will end,
Death it will be at hand :

Yea, whether I be old or young,
this I may think upon,
Death Old and Young both takes away,
for Death it spareth none.

Ere ever Man well understands,
he's struck with some Disease :
When Man is least thinking on Death,
he often ends his Days,

And,

And, at an Instant, with a Rap,
he's hal'd away, by Death,
Down to the dark and silent Grave;
where he must ly in Earth,

To rot and moulder in the Dust,
out of which he was made.

Man to the Dust return he must,
and ly with others dead,

With Father and with Fore-fathers;
his Friends and Brethren all,

His loyng Wife and Children, these
all come unto him shall:

With them in Silence there he'll be,
in deep Oblivion,

A Man forgotten, out of Mind,
as he had ne'er been one;

He's dead, forgotten in the Dust
by Mortals here on Earth,

Now as with him, the same with them
when they're cut down by Death.

Man must his Habitation,
his Wife, his Children leave,

His Friends, his Reputation,
and ly down in a Grave:

Yet

Yet Man in Dust continually
is not confin'd to stay,
His Body it shall rise again,
to Life, at the last Day,

The Day when Man's Redeemer shall
descend from GOD's right Hand,
When, with His mighty Angels, He
upon the Earth shall stand :

When He shall cause the Trumpet sound,
the Dead they'll hear, and live,
The Bodies then confin'd in Dust,
from Dust He'll them relieve.

Then all the Nations of the Earth
they gathered shall be
Together, and, before His Bar,
them justly judge will He :

And then, according to the Deeds
Man hath in Body done,
Rewards or Punishments he shall
receive for ev'ry one :

Yet he'll not for his own Deserts
at all rewarded be,
If he obtains the Crown of Life,
his Saviour makes him free :

For

Yet

40 *The Mortals Song.*

For by a Saviour Man can live
unto Eternity;

Without a Saviour, paying Debt
for ever Man must die.

But Christ first to the World came,
that Men through Him might live;
Yea, that he might, Man, Life obtain,
His own Life He did give:

He born was in *Bethlehem* Town,
a Body He did take,

That He might give a Sacrifice
to GOD for lost Man's sake:

And, after He had satisfy'd,
for Man, Justice divine,
(The Bonds of Death no longer could
Him but three Days confine)

On the third Day He rose again,
ascended up on high;

This was the Ransom found for Man;
let Man on Christ rely.

Man's Ransom's paid, Redemption
therefore to him is due,

His precious Redeemer dy'd,
that He might Life renew:

Life

Life also He hath promised,
Life He alone can give :
He hath the Pow'r of Life and Death,
The Dead in Christ they'll live

Again,, that they eternally
may Him with Praise adore,
And that they may comforted be,
in *Pleasures* evermore,

With Him in the Fruition
of everlasting Joy,
Before His Throne : Man's Enemy
for Death He will destroy.

The Grones of the Creation,
while Time lasts, are not few ;
The whole Creation longs, till GOD
their State of Life renew :

But Time into Eternity
at length it change will He,
When all dead in the Dust that ly
to Life shall raised be.

The Restitution of all Things,
with Man's, is drawing near,
When all the Actions of Men
shall, good and bad, appear

To open View, and ev'ry one,
 his Works according to,
 A Sentence shall receive that's just,
 for Heav'n or Hell to go.

If unto Heav'n, then he shall
 have *Pleasures* evermore,
 And there the LORD his gracious GOD
 alway he shall adore :

With Praises and with Songs he shall
 Him highly magnify,
 Rejoycing in Peace to rest
 while lasts Eternity.

But if to Hell with Devils he
 and wicked Men must go,
 In Torments he must ever ly,
 with Sorrow, Grief and Wo,

And there his Disobedience,
 in Hell lament he'll ever ;
 He's now in Pains, and his great Loss
 he never can recover :

Yea, if in Sinning Man his Days
 let pass of Vanity,
 When Death shall end his Years, begins
 his endless Misery.

But,

The Mortals Song. 43

But, Man, the LORD hath shewed thee
the Thing that's truly good ;
Let it therefore, in Time, by thee
be duly understood :

Walk humbly with thy GOD on Earth :
In true Sincerity
Do Justice, Mercy love, and live
blessed eternally.

Lay all thy Burden upon Christ,
and He will thee relieve ;
Have Faith in Him, and GOD thy Sins
will, for His sake, forgive :

For He's the Way, the Truth, the Life,
Unto Him Praises sing,
Who was, who is, who is to come,
with Hearts rejoycing.

P A R T III,

MAN rolling in Prosperity,
M He, in a Moment, suddenly,
Notwithstanding of his Wealth,
Of long Prosperity and Health,
Leaves all the Comforts here on Earth,
When to the Grave cut down by Death.

Man lingering in Misery,
With Grief and cruel Poverty,
When Death an End puts to his Years,
He goes from earthly Miseries.
Men in the Grave alike are laid,
With Earth and Worms all over-spread.
Death is a raging Enemy,
It spareth neither Low nor High :
The Poor it brings them to the Dust,
The Rich unto it yield they must :
It pulls our noble Princes down,
It takes from Kings Sceptre and Crown.
Let Man be low, let Man be high,
A Stroke from Death will make him die.
Let Man be young, let man be old,
At length Death will of him take hold.
In whatsoever State Man be,
He must leave Life at last, and die.
Let Man live long resting at Ease,
In Mirth rejoycing all his Days,
What cometh here is Vanity,
Let Man think on Eternity.

O mortal

The Mortals Song. 45

O mortal Man, thy Days are few,
Thine Age is as the Morning Dew ;

The kind Words therefore of a Friend,
Let them in Mind now be retain'd :

Since, by its Mediation,
Death Man of ev'ry Station

Brings to the Dust, with ev'ry Thing
That upwards from the Earth doth spring,

Learn first to live, and then to die :
Aim still thy GOD to glorify.

Set not thine Heart on Things in Earth ;
For you must leave them all at Death.

On Things above have all thy Mind,
And to do Good be still inclin'd.

Man, what you would have others do
To you, the same to them do you.

Whate'er you outwardly appear,
In Heart be upright and sincere :

Be thou affectionate and kind,
But keep no Malice in thy Mind :

Still love the Right, still hate the Wrong,
Be just and upright Men among.

Let

46 *The Mortals Song.*

Let Man be, with Sincerity,
A Lover of all Equity,

And that he loves his GOD in truth;
Let him give a sufficient Proof.

And after you do what you may,
I'm but unprofitable, say :

True Life is had by CHRIST alone,
Through Him is our Redemption,

Justice by Him is satisfy'd,
To purchase Life for Man he dy'd.

Let him that learns well to live,
To CHRIST's Life Imitation give :

Let him that learns well to die,
Think on lasting Eternity.

While Time lasts, ere it be too late,
Let Man think on a future State,

Which will unalterable be,
Through Ages, to Eternity :

For ever in Fruition
Of GOD Man's blessed Portion,

Or banished eternally
From Him, the Height of Misery,

Of thy short Life proud never be,
 For Death at last will humble thee :
 But strive, with all thy Pow'r and Might,
 Immortal Life to have in Sight :
 To thee it shall be as a Crown,
 And to Eternity Renown :
 Of it the Honours thou shalt have,
 Which ne'er are buried in the Grave :
 The Joys and Pleasures thereof all
 Prove unto thee delightfom shall.
 Of Glory thou the Mansion
 Shall, for thy Habitation,
 Have fixed in the Heav'ns sure
 For evermore for to endure :
 Thy great CREATOR there to thee
 He reconciled then shall be,
 Thy glorious Redeemer there
 You'll have in Heaven's Palace fair;
 The Holy Spirit, THREE, yet ONE
 True GOD, to whom compare can None.
 Thy Company the Angels bright
 Shall be all pleasing to thy Sight,

Thy

48 *The Mortals Song.*

Thy fellow Creatures there to see
Prove comfortable shall to thee,

Thy Brethren there and Friends on Earth,
You shall them see all freed from Death :

What now you've but in Vision,
You'll then have in Fruition,

And there a *new Song* you shall sing
Unto thy GOD th' Almighty KING,

With Heaven's Hosts eternally,
That honourable Company,

And in a glorious State you shall
Remain with them through Ages all.

Man will no more be discontent,
He'll have a full Enjoyment :

He'll then have all he can desire,
And GOD his Portion admire.

Now, mortal Man, I bid adieu,
An happy End I wish for you,

And blessed Resurrection
When thou down to the Dust art gone.



P Q E M



P O E M IX.

An Acknowledgment and Request.

LORD, I was nothing first myself;
 my BEING is from thee :
 Take thou the Glory of my Life,
 and give more Strength to me,
 That I may live, that I may do
 still for thine Honour here,
 So long as I in BEING live,
 with Reverence and Fear :
 And when this frail Life that I
 live now, shall ended be,
 Let me begin a blessed Life
 of being, LORD, with thee,
 That I, with Songs of flaming Love,
 for ever praise thee may,
 With th' Angels and redeemed Saints :
 For JESUS sake, I pray.



P O E M X.

Cautiō and Advice to Youth.

P A R T I.

THIS World smiles, oft-times beguiles,
 deceiving Favour shews;
 Do therefore you, by lawful Wiles,
 choose wisely, or refuse:
 For Flatteries and *flimsy* Words
 are counterfeit, we see;
 Who use such, often pierce like Swords,
 talking deceitfully.

P A R T II.

BE thou a Man of Equity,
 Stand up for Truth and Verity,
 Be just, and love Sincerity:
 Things here below are Vanity,
 They spring up, in a Moment die
 Away, they like the Shadows fly:
 But here a double Mystery,
 Do Good, *that lasts eternally.*
 The other is, *Things in Time fly,*
 For *Time's the same continually.*

P O E M



P O E M XI.

The Reward of Fidelity.

Worthy of Money and Honour is he
 Who faithful alway remains for to be
 That Man who his Affairs still guides with Care
 Honour shall have with Abundance of Gear:
 Let a Man also be upright and just,
 Let him be faithful to them who him trust,
 For Frowns from his Haters he needs not care,
 Hypocritical Smiles he needs not fear.



P O E M XII.

On the Bird Robin-red-breast.

ROBIN, before the Winter begins,
 Prognosticates the Weather it brings;
 When he draws near unto our Hold,
 He bids us mind the Winter cold:
 Such Wisdom is in his red Breast,
 Though he among the Birds is least,
 He tells us, if we would be wise,
 To think upon cold Winter's Days.

2 155 1 15

Sapientia

Sapientia fida & vera.

Sapiens, sine fortuna, habetur
Stultus, & Dives habetur Sa-
piens quamvis Stultus;

Sed

Vir sapit

Deum honorat.
Bonos amat.
Dicit verum.
Facit bonum.
Fugit malum.
Ledit neminem.
Virtutem sequitur.

6. MA. 50

Vir, Virtutem sequaris, & si Virtus
nobilitate possit, eris nobilis.

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*Sapientia ficta & vera.*

**S**apiens, sine fortuna, habetur  
Stultus, & Dives habetur Sa-  
piens quamvis Stultus;

**Sed**

**Vir sapit**

**Et**

Deum honorat.

Bonos amat.

Dicit verum.

Facit bonum.

Fugit malum.

Lædit neminem.

Virtutem sequitur.

6. MA. 50

**Vir**, Virtutem sequaris, & si Virtus  
nobilitare possit, eris nobilis.

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